

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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THE PRIESTHOOD—WHERE IS IT, OR WHO HAS IT?

BY ELDER WILLIAM W. RYER.

"And no man taketh this honor unto himself, but he that is called of God as was Aaron."—Heb. v, 4.

The Priesthood is a subject which has been much discussed by divines and theologians in all ages, and in offering the following ideas and thoughts on the subject to the public, I do not expect to bring forward much that is new to the Saints, though some of it might be so to some who are not of our belief.

Abler and more graphic pens than mine have written on the great question as to who possesses the true order of the Priesthood; still, it might not be amiss if I offer a few words on the subject, for truths have different phases, and are seen in different lights by different individuals, the same as a fine piece of painting or sculpture when viewed by various individuals, conveys to each beholder's mind ideas of its beauties and perfections peculiar to his mode of thinking. And if ten different persons were to write a description of a work of art, they would probably all differ in their account of it, but still each description might be in accordance with truth.

It appears in reading the Scriptures, that God in his dealings with his earthly offspring did in ancient times endow certain individuals with an authority called the Priesthood, which Priesthood was a conferring of power to act in the name of the Lord, the same in efficacy in ruling the people of God, as are the credentials of a minister plenipotentiary sent by a domestic Government to a foreign court, without which he could not act legally.

Now, whenever God has had a Church or a people on the earth, he has always guided it, and made his will known to them through those persons whom he had appointed to rule, and upon such men he bestowed a Priesthood, or, in other words, they were endowed with authority to act in his name; the acts of these men being valid in his sight as long as they continued in the path of righteousness, and whenever they deviated from the precepts, they were removed and others placed in their stead.

God also has ever had in his Church certain laws and ordinances, by the observance of which his children obtain justification in this life, and salvation and exaltation in that which is to come. These laws and ordinances require to be administered by a delegated and empowered minister of His, otherwise the ministration is not acknowledged by him, and is null and void. He also requires all his children, if they wish to obtain salvation, to observe these laws and ordinances administered to them by his servants holding the Priesthood; and if they do not, they have no claim on the blessings which he has promised to those who do his will. Should these premises be granted, there will at once be seen the necessity of every one knowing who has and who has not the authority from God to officiate in these ordinances.

Almost coeval with the world, there have existed creeds and faiths other than that acknowledged by God, and in which there was no salvation, because their propounders either did not believe in the true and living God at all, or else they were not authorized by him to act; so that it nearly always has been a question with a portion of mankind where the Church of God was, or who had the true Priesthood; and this is the subject I purpose to discuss briefly in this article.

There are three grand divisions in Christianity, each claiming to be Apostolical, or in other words, to have the Priesthood of God—namely, the Greco-Roman Church, the Church of England, with other Protestants, and the Church of Jesus Christ of Latter-day Saints. Now the question resolves itself into this: if either one of these three Churches has the Priesthood, then it necessarily follows that the other two must be devoid of it, for it is not supposable that God would have two or more Churches on the earth antagonistic in their principles; consequently, salvation is not to be obtained in either one of the unacknowledged Churches, and the ministerial power in them must be spurious and devoid of efficacy to save the children of men. It is, therefore, of importance to all seekers of truth, to know which one is

spurious and which is genuine, and has its Priesthood from God. If any sensible person will, without prejudice, consider this matter, search into the details, and weigh the evidence for and against the claims of each party, he will not be long in discovering which of the three above-mentioned parties is the most consistent in its claims, if he will use reason for a balance in weighing the evidence.

It is known to every one that the Church of Rome claims an Apostolical succession of the Priesthood from Peter to Pius IX, through a line of bishops and Popes. But who can suppose for one moment, that God would permit his Priesthood to abide with a Church so thoroughly anti-Christian as the Church of Rome appears to be? How could God, a being full of mercy and goodness, sanction the long list of crimes and abominations that have been committed by that Church? How could God acknowledge a chain of succession, nearly every link of which has been bathed in the blood of his children? How could God acknowledge a Priesthood which instigated such cruel deeds as the persecutions, expatriation and death of the Albigenses and Waldenses, and the horrible St. Bartholemew's Eve scene in France and Italy, or the acts of the bloody inquisition of Spain? The Roman Catholic writer, Llorente, computes that from the year 1481 to 1517, a period of thirty-six years, no fewer than 191,423 people were sentenced by the inquisitorial tribunals of Spain alone, and of this number 13,000 suffered death at the stake. The same writer also says that from the year 1481 to 1808, 341,021 persons were sentenced by these courts in Spain alone, to say nothing about the other countries where the same practice was in vogue. These horrible cruelties here enumerated, with volumes of others unmentioned, were the work of the leaders of the Romish Church, persons professing to be clothed with authority from God. The very assumption is a blasphemy to the name of God, and is synonymous with calling him a vindictive and revengeful Being. Such deeds are fitter to emanate from his adversary, his Satanic Majesty. And what sensible person

can suppose that God would acknowledge a Priesthood claimed by men committing such atrocities as these? If our senses recoil at the recital of such barbarous deeds, how must a just and merciful God look on them? But, besides the many crimes committed by the Catholic Church in direct opposition to the Spirit of the Gospel, which is "peace on earth and good will to man," there are other reasons for supposing that God has not acknowledged a Priesthood in it for many centuries. Contrast, for instance, the simple doctrines of the Gospel as contained in the New Testament, with the innumerable jangling questions which have agitated that Church from the days of the first bishop down to the present time, till they have "transgressed the laws and changed the ordinances" in nearly, if not quite every respect. Instead of administering baptism by immersion, they, as early as the third century, changed this ordinance to sprinkling or pouring. Instead of believing the words of the Savior, "Suffer little children to come unto me, for of such is the kingdom of heaven," they have condemned little children "not a span long," to an endless hell, unless sprinkled by a priest, whose hand perhaps has signed the inquisitorial death warrant of some man whose only crime was differing from him in belief. Instead of "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them," they have filled their churches and cathedrals with pictures, statuary and shrines, before which thousands in their ignorance have bowed down and worshipped. Instead of "Search the Scriptures, for in them ye think ye have eternal life," the Council of Toulouse, which met in the year 1229, passed the following decree, forbidding the laity to read the Scriptures at all, in direct opposition to the Savior's command:—"We prohibit the books of the Old and New Testaments to the laity; unless, perhaps, they may desire to have the Psalter or some Breviary for divine service, or the Hours of the blessed

Virgin Mary for devotion; but we expressly forbid their having the other parts of the Bible translated into the vulgar tongue." Instead of encouraging marriage as an institution of God, and without which the world must either become depopulated or impure relations exist, the Council of Trent declared:—"Whoever shall affirm that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy than to be married, let him be accursed." Yet the Apostle Paul says a bishop must be the husband of one wife.

As a proof that the Church has "changed the ordinances," and for which crime God would certainly deprive them of a Priesthood, let us look for a moment at the innovations which from time to time have been made on the primitive principles of the Gospel. Had they had the Spirit of God with them, which is ever attendant on an acknowledged Priesthood, they would not have made these innovations; nor have been centuries in forming the creed of the Church; and instead of calling a council to sit eighteen years, as did the Council of Trent, to form and define the doctrines of the Church, they would have had no necessity of sitting at all, for the doctrines of the Gospel need only the Spirit of God to make them clear and easily understood, and without this all the councils and synods in Christendom will not make one point clear. But let me mention some of the innovations spoken of in a chronological order, so that the reader may see how many ordinances have been introduced which the Savior and his Apostles knew nothing about, and which are admittedly the works of men, as they do not claim that God revealed them to the Church, but say that revelation ceased with the Apostles.

In the second century the use of holy water was introduced into the Church. It is not known from whence the custom came, but certain it is that the New Testament tells nothing about it. In the third century, the corruption of the Sacrament with water and oil, the marking of the people with the sign of the cross, different

degrees of clergy not mentioned in the Bible, were introduced. Strange habits worn by the clergy, and monastic life, were institutions of this century. In the fifth century pictures

and images were brought into the churches, and the practice of immolating virgins in a living tomb (nunneries), probably had its origin in this century.

(To be continued.)

WOMEN, NOT WIVES.

(From the *Deseret News*.)

Nov 2, 1865

A prominent member of Congress said, a few years ago, to the then Delegate from Utah, "We do not care how many women you keep in Utah; what we object to is your calling them wives." In his colloquial honesty he told the great secret of the antipathy that is so strongly manifested against the polygamy of the "Mormons." To worm into the affections of trusting, confiding woman; to abuse the influence thus obtained, rob her of her virtue, destroy her peace, wreck her happiness, and blast all the future of her existence, and then cast her off as a worthless thing, with social position, name and prospects gone forever, to sink deeper and deeper in the awful maelstrom of degradation which has engulfed her, would be all well enough. Christendom could bear that, for it is common, nay more, it is fashionable; in fact, it is a matter of boast among men who have the entree to the "best circles," the greater the number of women who have fallen victims to their arts, and have in trusting confidence yielded their virtue a prey to the ensnarer.

We might keep up with the custom of the world, and have a groggery flanked by a couple of brothels at every street corner, with a number more crowded between; we might multiply "ladies of pleasure" at will, revel in lust and corruption, teach them and aid them in the transgression of every righteous law that appertains to the perpetuation of the human race, and we would not be particularly found fault with. Parsons whose Sundays are devoted to preaching(?) a Gospel which inculcates virtue and righteousness, and part of whose week-days are employed in the devotional exercise of

seducing their hired female help, would doubtless offer us the occasional use of their pulpits. Editors who imbibe freely enough on Saturday to see the moon dancing a minuet with the north star for a partner, while their Sundays give birth to articles on the evils of society, (Mormon society, of course,) would speak of us as an extremely good-natured, social community, quite on a par with other "civilized" people. And politicians could allude to our social and moral condition without being seriously shocked. In fact, we would become popular—as popular as the Devil, almost; perhaps a little more so. But to have wives: "oh, horrible!" to tenderly care for them, guard their virtue with sacred vigilance, feed, clothe, educate and train up their children in the fear of God, and honorably avow the paternity, as holy men of old did, under the sanction and by command of the Almighty; "Monstrous! most monstrous!" What tender consciences they have, truly? It is not the act, but the name that wounds their sensibility. And why?

The polygamy of the "Mormons" is a standing accusation against their corrupt and unholy practices. It regards the great Creator of man and His laws; concedes to Him the right of dictating in the marital relationship and communion of the sexes, and forbids the indiscriminate, illegitimate, uncontrolled intercourse which is the practice of the loudest traducers of "Mormonism" on polygamic grounds. Did we sink into the dark, rob our wives of that holy name and be ashamed to own them, give them up to the wantonness of lust, bastardise our children, and turn them nameless vagrants on the earth with shame,

sin and crime for their bitter portion it would be "hail fellow well met." Our wives would then be "women," (shame on the word in the sense in which it is used,) the playthings of our caprice and lust, and we would be an acceptable addition to the great family of jarring and discordant sects, who are shocked at our obeying the

commands of God, and our audacity in avowing it.

But few have the honesty to speak as frankly as the M. C. referred to, but the feeling, if honestly admitted, is general. We do not wonder at it, and sometime when in a moralizing mood, we may reason a little more on the subject.

"TO BE OR NOT TO BE."

(From the Deseret News.)

Nov. 2, 1865

Our history, as a community, has taught us many valuable lessons which it would be well to always keep in green remembrance. One of these, and an important one, is, that in our seasons of peril and hours of need, we have found none with the will, who had the ability, to help us. Unfriended and unaided, except by God, we have had to work out our position. The great lever of friendship in the world, as the world moves, is interest, and the persecuted "Mormons" of Missouri and Illinois, the wanderers of '47, pioneering a way through the Rocky Mountains to these western regions, presented little apparently to affect the interest of office or fortune-hunters, except to a few more keen-sighted than their fellows.

But times have changed, and circumstances have changed with them. The wandering pilgrims of nineteen years ago are to-day a prosperous community, rapidly becoming rich. The discovery has been made, albeit the gold epidemic never manifested itself here to any serious extent, that money is to be made among the "Mormons," and friends(?) anxious to help us to take care of our growing abundance, multiply amazingly. Some men have come here and made themselves homes—men of trade and deal, who have increased their property to a considerable extent, but who have also returned part of it back again through the legitimate channels of trade and employment, helping to build up the place, and giving increased employment to the laboring and mechanical classes. That is so far

so good; but there is another class, whose numbers are rapidly swelling, that come here on the wing, remain long enough to become comparatively rich, and depart with what they have acquired to be heard of no more. In our great generosity we give them what they get and take away with them. Do they build any houses? No. Do they make any improvements? Yes, in their wardrobes, and increase the contents of their purses. What do they do to build up the city or develop the country? Nothing. And some of them have the cool assurance to tell Latter-day Saints that they can sell cheaper than certain other merchants, because they "don't pay Tithing!" as an inducement for those Latter-day Saints to buy from them.

It is about time that this class should get the "cut direct," and be "let severely alone." We have exceptions, honorable exceptions, among what are called "Gentile merchants," men who do spend means among us more than their boarding and washing bills; but the class referred to should find that the "Mormons" can appreciate the disinterested(?) efforts of those who would not spend a dime for the benefit of this community, but would grow fat upon our industry, and traduce and vilify us for our patronage.

We were very gratified at the President's published remarks on the subject of trading, and at the spirit they have awakened. We are, or ought to be, perfectly competent to do our own trading, and if we should lack help,

it can be found among those whose hearts are larger than a musquito's bill. We can freight our surplus flour and dried fruit to the best markets ourselves; we can sell them and handle the money ourselves; we can buy in the best markets ourselves, bring on the goods bought in our own wagons with our own teams, and we can use the profits for building up ourselves, our Territory and the kingdom of God. We can do these things, and

we ought to do them. By that hard lesson of self-reliance which we have been so often and so bitterly compelled to learn, and by the destiny of wealth, influence and power which awaits us, we should realize and know by this time that we must be self-sustaining in all things. Onward and upward the Work of God steadily travels; who will follow where the voice of our leaders indicates the track?

EXTRACTS FROM STEPHENS' AND CATHERWOOD'S TRAVELS
IN CENTRAL AMERICA.

(Continued from page 793.)

The hut stood on the edge of a clearing, on the ground once covered by the city, with a stone fragment, hollowed out and used as a drinking-vessel for cattle, almost at the very door. The clearing was planted with corn and tobacco, and bounded on each side by the forest. The hut was about sixteen feet square, with a peaked roof, thatched with husks of Indian corn, made by setting in the ground two upright poles, with crochets in which another pole was laid to support the peak of the roof, and similar supports on each side, but only about four feet high. The gable end was the front, and one-half of it was thatched with corn-leaves, while the other remained open. The back part was thatched, and piled up against it was Indian corn three ears deep. On one side the pile was unbroken, but on the other it was used down to within three or four feet of the ground. In the corner in front was the bed of Don Miguel and his wife, protected by a bull's hide fastened at the head and side. The furniture consisted of a stone roller for mashing corn, and a comal or earthen griddle for baking tortillas; and on a rude shelf over the bed were two boxes, which contained the wardrobe and all the property of Don Miguel and his wife, except Bartolo, their son and heir, an overgrown lad of twenty, whose naked body seemed to have burst up out of a pair of boy's trousers, disdaining a shirt,

his stomach swollen by a distressing liver complaint, and that and his livid face clouded with dirt. There was only room enough for one hammock, and, in fact, the cross-sticks were not strong enough to support two men. The pile of corn which had been used down was just high and broad enough for a bed; by consent, I took this for my sleeping-place, and Mr. Catherwood hung up his hammock; we were so glad at being relieved from the churlish hospitality of Don Gregorio, and so near the ruins, that all seemed snug and comfortable.

After a noonday meal, I mounted the luggage-mule, with only a halter to hold her, and, accompanied by Augustin on foot, set out for Don Gregorio's, for the purpose of bringing over the luggage. The heavy rains had swollen the river, and Augustin was obliged to strip himself in order to ford it. Don Gregorio was not at home; and the muleteer, as usual, glad of a difficulty, said that it was impossible to cross the river with a cargo that day. Regularly, instead of helping us in our little difficulties, he did all that he could to increase them. He knew that, if we discharged him, we could get no mules in Copan, except by sending off two days' journey; that we had no one on whom we could rely to send, and that the delay would be at least a week. Uncertain at what moment it might be advisable to leave, and not wishing to be left destitute, I

was compelled to hire him to remain at a price which was considered so exorbitant, that it gave me a reputation for having "muchá plata," much money, which, though it might be useful at home, I did not covet at Copan; and, afraid to trust me, the rascal stipulated for daily payments. At that time I was not acquainted with the cash system of business prevailing in the country. The barbarians are not satisfied with your custom unless you pay them besides; and the whole, or a large portion, must be in advance. I was accidentally in arrears to the muleteer; and, while I was congratulating myself on this only security for his good behavior, he was torturing himself with the apprehension that I did not mean to pay at all.

In the meantime it began to rain; and, settling my accounts with the senora, thanking her for her kindness, leaving an order to have some bread baked for the next day, and taking with me an umbrella and a blue bag, contents unknown, belonging to Mr. Catherwood, which he had particularly requested me to bring, I set out on my return. Augustin followed with a tin teapot, and some other articles for immediate use. Entering the woods, the umbrella struck against the branches of the trees, and frightened the mule; and, while I was endeavoring to close it, she fairly ran away with me. Having only a halter, I could not hold her; and knocking me against the branches, she ran through the woods, splashed into the river, missing the fording place, and never stopped till she was breast-deep. The river was swollen and angry, and the rain pouring down. Rapids were foaming a short distance below. In the effort to restrain her, I lost Mr. Catherwood's blue bag, caught at it with the handle of the umbrella, and would have saved it if the beast had stood still; but as it floated under her nose she snorted and started back. I broke the umbrella in driving her across; and, just as I touched the shore, saw the bag floating towards the rapids, and Augustin, with his clothes in one hand and the teapot in the other, both above his head, steering down the river after it. Sup-

posing it to contain some indispensable drawing materials, I dashed among the thickets on the bank in the hope of intercepting it, but became entangled among branches and vines. I dismounted and tied my mule, and was two or three minutes working my way to the river, where I saw Augustin's clothes and the teapot, but nothing of him, and, with the rapids roaring below, had horrible apprehensions. It was impossible to continue along the bank; so, with a violent effort, I jumped across a rapid channel to a ragged island of sand covered with scrub bushes, and, running down to the end of it, saw the whole face of the river and the rapids, but nothing of Augustin. I shouted with all my strength, and, to my inexpressible relief, heard an answer, but, in the noise of the rapids, very faint; presently he appeared in the water, working himself around a point, and hauling upon the bushes. Relieved about him, I now found myself in a quandary. The jump back was to higher ground, the stream a torrent, and, the excitement over, I was afraid to attempt it. It would have been exceedingly inconvenient for me if Augustin had been drowned. Making his way through the bushes and down to the bank opposite with his dripping body, he stretched a pole across the stream, by springing upon which I touched the edge of the bank, slipped, but hauled myself up by the bushes with the aid of a lift from Augustin. All this time it was raining very hard, and now I had forgotten where I tied my mule. We were several minutes looking for her; and wishing everything but good luck to the old bag, I mounted. Augustin, principally because he could carry them more conveniently on his back, put on his clothes.

Reaching the village, I took shelter in the hut of Don Jose Maria, while Augustin, being in that happy state that cannot be made worse, continued through the rain, and the moment it abated I followed. I had another stream to cross, which was also much swollen, and the road was flooded. The road lay through a thick forest; very soon the clouds became blacker than ever; on the left was a range of naked mountains, the old stone quar-

ries of Copan, along which the thunder rolled fearfully, and the lightning wrote angry inscriptions on its sides. An English tourist in the United States admits the superiority of our thunder and lightning. I am pertinacious on all points of national honor, but concede this in favor of the tropics. The rain fell as if floodgates were opened from above; and while my mule was slipping and sliding through the mud I lost my road. I returned some distance, and was again retracing my steps, when I met a woman, barefooted, and holding her dress above her knees, who proved to be my rheumatic patient, the wife of Don Jose Maria. While inquiring the road, I told her that she was setting at nought the skill of the physician, and added, what I believed to be very true, that she need not expect to get well under our treatment. I rode on some distance, and again lost my way. It was necessary to enter the woods on the right. I had come out by a footpath which I had not noticed particularly. There were cattle-paths in every direction, and within the line of a mile I kept going in and out, without hitting the right one. Several times I saw the prints of Augustin's feet, but soon lost them in puddles of water, and they only confused me more; at length I came to a complete stand-still. It was nearly dark; I did not know which way to turn; and as Mr. Henry Pelham did, when in danger of drowning in one of the gutters of Paris, I stood still and hallooed. To my great joy, I was answered by a roar from Augustin, who had been lost longer than I, and was in even greater tribulation. He had the teapot in his hand, the stump of an unlighted cigar in his mouth, was plastered with mud from his head to his heels, and altogether a most distressful object. We compared notes, and, selecting a path, shouting as we went, our united voices were answered by the barking of dogs, and Mr. Catherwood, who, alarmed at our absence, and apprehending what had happened, was coming out with Don Miguel to look for us. All the evening peals of thunder crashed over our heads, lightning illuminated the dark forest and flashed through the

open hut, the rain fell in torrents, and Don Miguel said that there was a prospect of being cut off for several days from all communication with the opposite side of the river, and from our luggage. Nevertheless, we passed the evening with great satisfaction, smoking cigars of Copan tobacco, the most famed in Central America, of Don Miguel's own growing and his wife's own making.

Don Miguel, like myself that evening, had but little wearing apparel; but he was an intelligent and educated man, could read and write, bleed, and draw teeth, or a law paper; literary in his tastes, for he asked Augustin if we had any books: he said their being in English made no difference—books were good things; and it was delightful to hear him express his contempt for the understanding of Don Gregorio. He was a sub-tenant on the estate, at a rent of four dollars a year, and was generally behindhand in his payments. He said he had not much to offer us; but we felt, what was better than a canopied bed, that we were welcome guests. In fact, all were pleased. His wife expected us to drive away her fever and ague, Bartolo made sure that we would reduce the protuberance of his stomach, and Don Miguel liked our society. In these happy circumstances, the raging of the elements without did not disturb us.

All day I had been brooding over the title-deeds of Don Jose Maria, and, drawing my blanket around me, suggested to Mr. Catherwood "an operation." (Hide your heads, ye speculators in building lots!) To buy Copan; remove the monuments of a bygone people from the desolate region in which they were buried, set them up in the "great commercial emporium," and found an institution to be the nucleus of a great national museum of American antiquities! But query, could the "idols" be removed? They were on the banks of a river that emptied into the same ocean by which the docks of New York are washed, but there were rapids below; and, in answer to my inquiry, Don Miguel said these were impassable. Nevertheless, I should have been unworthy of having origi-

nated so bright an idea if I had not had an alternative ; and this was to exhibit by sample, to cut one up and remove it in pieces, and make casts of the rest. Other ruins might be discovered even more interesting and

more accessible ; and so, with visions of glory and indistinct fancies of receiving the thanks of the corporation flitting before my eyes, I drew my blanket around me, and fell asleep.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 23, 1865.

It has ever been our desire to prepare those who are anticipating a future residence in Zion, for the labors awaiting them as true and faithful citizens of our Father's kingdom ; and we imagine there are many lessons for them to learn ere they become the perfect people prepared to meet Jesus and all the holy ones. Domestic economy closely studied, has ever been the stepping-stone to political eminence ; and this is the principle which has been so often agitated by our leaders ; and when the people have followed out the counsels of the head, they have increased in those things which are most desirable for the happiness and comfort of man in a corresponding ratio. On the other hand, when any people have ignored those teachings, destitution, poverty, and a degrading servitude have been their lot ; and we are prepared to promise unto those who gather up to Zion, trials far exceeding anything they may have experienced in former years, if they do not determine within the innermost recesses of their hearts, to carry out the instructions of the servants of God. The Almighty has declared that he will take the weak things of this world to confound the wisdom of the wise, that no flesh shall glory in His presence ; and from the time when the angel appeared to the youth of fourteen, and through the long series of persecutions experienced at the hands of those who should have been their protectors, when the Saints were traversing the great western wilds, their subsequent settlement in Utah, and the unjustifiable efforts of the parent Government to crush them as a people even to the present period, we can behold how fully this prophecy has been fulfilled. The wisdom of heaven is very different from that manifested by the world ; and as God is the fountain of all intelligence, we may conclude that the stream which flows from him is pure and unsullied, and therefore reject the garbled stuff which many attempt to palm off upon the people as wisdom. God declares that his ways are as far above man's ways, as the heavens are above the earth ; and that He is able to bring about the greatest results through the most insignificant medium, no one

can doubt. The present prosperity of the Church of Jesus Christ illustrates this most fully, and its future greatness, compared with its insignificant beginning, will make it a matter of wonder and astonishment to the world. The largest oaks from little acorns grow, and this may illustrate the principle upon which the kingdom of God steals unobserved upon the bewildered inhabitants of the earth ; for, the little acorn appears so small in their view, that its claims to become a mighty oak are simply matters of ridicule, and the gathering of the Saints is held up to the nations as a subject for the scorn and contumely of the Christian world.

We have noticed in one of President Young's sermons delivered in the Tabernacle during the October Conference, that the subject of home manufacture has been broached, and an appeal made to the people to confine their wants within the limits of the internal resources of that Territory, and we trust that the appeal will not be in vain. On the decision of the people, whether they will carry out these wise suggestions or not, hangs their future prosperity or adversity, and if they should prove themselves unworthy of the men who are teaching them the principle of life, then those men will be taken from their midst, and the Almighty will call another people to do "his strange work." But, our faith is strong that by far the largest majority will obey the counsels given them by the President. What he has proposed is an easy matter to perform, and those who may emigrate can understand and be prepared when they arrive in Zion, to comply with the words of the Lord. One item upon which the President touched, has been freely commented on by the press in the United States of America, and also in this country ; and according to the notions of the world, it is a fit subject for sarcasm and wit which they have not failed to improve. Why these counsels are so ridiculed by the world is obvious ; it is because they are the counsels of God, through his servant, to a people desirous to serve him ; and the sarcasm of the world—a ready weapon in the hands of the wicked—exhibits the venom and spleen issuing from that corrupt stream whose fountain is the Devil. But we will glance for a moment at this simple principle which has caused considerable furor amongst our Christian friends. Among other things, President Young requests the people to manufacture their own hats and caps, and cease paying out their means to the merchants who love them only for what can be made out of them. The immense cost of those articles imported from the States and California, is hardly realized. The inhabitants of Utah cannot number less than one hundred thousand, and supposing that one-third of that number wear hats—which to our knowledge, when retailed, cost not less than \$2.50, and many of them \$7.00 a piece—to average the cost of those articles would alone be a yearly tax of almost \$4.72 on each person, making an aggregate of about \$157,333. Considering the limited means of the people of that Territory, this is a very large sum ; but when we take into consideration that this is only what it costs to cover the heads of the male portion, and does not extend to that worn by the ladies as bonnets or other head dresses, nor the fine clothing for both males and females, we may well consider the remarks of President Young as being dictated by sound policy ; and if the majority of the people carry out these instructions, it will be paving the way for the development of greater improvements in domestic economy.

We appeal to the good sense of those comprising the Church of Christ in the eastern hemisphere, who may at no distant day be enabled to gather with their

brethren in Utah, to prepare themselves, by faithfulness here, to obey the commands of God, and when his servants direct them how to expend their energies, and they begin to experience the increasing blessings of the Lord, let them not sacrifice the good gifts of God, nor, like the foolish man in the fable, destroy the goose that lays the golden egg, but cling to the principles which have been revealed for the salvation of man. Practice economy; use the materials our wise Creator has placed within our reach in wisdom, and they shall be sanctified to the building up of the kingdom of God. Bestow freely the substance committed unto your care for the support of the poor, and the furtherance of the great Latter-day Work, and the windows of heaven shall be opened, and He will pour out a blessing that you will not have room to contain.



NEWS FROM HOME.

IMPROVEMENTS IN UTAH.—From the *Deseret News* of the 9th ult., we extract the following, which will doubtless be perused with interest by all of our readers who wish to hear of the internal prosperity of Zion:—"The following circular from President Brigham Young to the Bishops and Presiding Elders of the various Wards and Settlement of Utah Territory, from St. Charles, Richland county, in the north, to St. George, Washington county, in the south, needs no comment, the subject to which it refers being admittedly one of great interest to all in the Territory:—

BRETHREN,—The proper time has arrived for us to take the necessary steps to build the Telegraph Line to run north and south through the Territory, according to the plan which has been proposed. The necessity for the speedy construction of this work is pressing itself upon our attention, and scarcely a week passes that we do not feel the want of such a line. Occurrences frequently happen in distant settlements, which require to be known immediately in other parts of the Territory; and, in many instances, public and private interests suffer through not being able to transmit such news by any quicker channel than the ordinary mails. We are rapidly spreading abroad, and our settlements extend to a great distance on every hand. We now require to be united by bonds which will bring us into more speedy and close communication with one another; the centre should be in a position to communicate at any moment with the extremities, however remote; and the extremities be able, with ease and speed, to make their wants and circumstances known to the centre. Instead of depending altogether upon the tardy operation of the mails for the transmission of information, we should bring into requisition every improvement which our age affords, to facilitate our intercourse and to render our intercommunication more easy. These requirements the Telegraph will supply, and it is well adapted to our position and the progress of the age in which we live.

This fall and winter will be a very suitable time to haul and set the poles along the entire line to carry the wire; and we wish you to take the proper steps *immediately* in your several wards and settlements, to have this part of the labor efficiently and entirely accomplished, so that we may be able to

stretch the wire as soon as it can be imported and put up next season. From settlement to settlement let the men of judgment select and mark the route for the line to run, so as to have it as straight as possible, and yet convenient to the road. The poles should be 22 feet long; eight inches at the butt, and five inches at the top; and, to be durable, they should be stripped of their bark, and they should be set 70 yards apart, and be put four feet in the ground.

The collecting of the means needed for the purchase of wire has been deferred until the present time, through the representations of many of the Bishops to the effect that after harvest the people would be in a better position to advance the money. The grain is now harvested, and the time suggested as being the most convenient for the collecting of this means has arrived. We wish each of you to take immediate measures throughout your various Wards, to collect the necessary means to purchase your share of the wire, and it should all be paid in by the 1st of February, 1866, as by that time it will be needed to send east.

Wherever there is a telegraphic station established along the line, there will be one or two operators needed, and every settlement that wishes to have such a station, should select one or two of its most suitable young men, and send them to this city this winter, with sufficient means, to go to school to learn the art of telegraphy. There will be a school kept here all the time for this purpose. And every settlement which expects to have a station, should also make its calculations for purchasing an instrument for operating with, and the acids and all the materials necessary for an office.

The wire, insulator, &c., will probably weigh fifty-five tons, or upwards, and to bring these articles from the frontiers, teams will have to be sent down from each settlement this spring with the teams which we send down for the poor.

CORRESPONDENCE.

ENGLAND.

READING CONFERENCE.

Newbury, Berks, Dec. 9, 1865.

President B. Young, jun.

Dear Brother,—I take this opportunity of furnishing you with a few items relative to the present condition of affairs in this locality. I am pleased to state that the Saints are on the advance in faith and good works; a few are paying their Tithing, and I hope ere long to see more following their example. Our meetings are tolerably well attended. A few strangers come generally in the evening, when the shades of night favor their approach without being seen. I am pleased, however, to see some come twice, thrice, and so on, until they are caught in the Gospel net, and are fed with wheat, or the leaven of the truth, and not with chaff.

Although we do not baptize many, yet the truth is being taught to the honest-in-heart, and by thus trying to impress upon them the necessity of obedience to its laws, many are being led to inquire more into the principles of the Gospel.

I am trying to practice the religion I profess and which I teach to others, and have tried to show the Saints the necessity of hearkening to the word of the Lord, that by so doing they may build themselves a house that will stand firm and secure. Since I have been on this mission, I have experienced more joy and satisfaction than I knew anything of before. There is more real pleasure in laboring to assist our heavenly Father and God in establishing truth and righteousness upon the earth, than in all else besides. I desire to do as I am told by the ser-

vants of God, and realize that to do right is the whole duty of man. Faith cometh by hearing the word of the Lord, and when we hear we prove the truth of the principles taught by putting the same into practice. It is not the hearing alone that will save us, but the living by every word we hear uttered for our benefit by the living oracles who speak in Christ's stead, and the longer I live the more determined I feel to do the will of my heavenly Father as revealed to me through his servants.

May the Lord bless Israel and his servants is my prayer. I remain, your brother in the Gospel,

JONAS N. BECK.

BRISTOL DISTRICT.

Bristol, Dec. 12, 1865.

President B. Young, jun.

Dear Brother,—I feel that it is my duty to pen you a few lines, giving an account of my labors, together with those of the Elders who have traveled in connection with me in this District, and in so doing I desire that the Spirit of the Almighty may dictate to me, that the report may be relied upon as being correct.

The District over which I was placed to preside at the last Birmingham Council, and known as the Bristol, Land's-End and Ireland Conferences, comprises a large extent of country, and necessarily the Saints are much scattered; yet, I have been enabled to visit the majority of them both at their homes and in public. I have striven in my weakness to teach them correct principles, and to manifest by my own actions that I believed and practiced them myself. I have never hesitated to bear my testimony unto all who came within the sound of my voice, either in-doors or in the open air, concerning the restoration of the Gospel in the last days, and the fearful judgments that will come after this Gospel has been preached unto all nations as a witness. I can say, also, that the Elders laboring with me have done the same, and have invariably acted in unison with me in all things.

The Bristol Conference, over which Elder A. V. Call presides, comprises the greater portion of my District, so

far as numbers are concerned, and to it I am chiefly indebted for my support; Land's-End being a small Conference, barely able to support their Conference President and pay the high rent for a hall that they are forced to do. You are acquainted with the number of Saints who compose the Dublin and Belfast Branches; but considering all these things, I have visited the Land's-End Conference twice, and made one visit to Ireland. Considerable praise is due to brother O. F. Lyons, as he has labored faithfully and patiently in the Land's-End Conference, which is only one Branch, and altogether isolated from other Conferences, so that he could not have the benefit of an occasional visit from other Elders, as many others of the brethren have had. He has added several there by baptism during his administration, and I believe several are intending to emigrate the coming season. We have also added, by baptism, thirty-eight members in the Bristol Conference since the last emigration, which more than makes up the number that emigrated. We expect to lose many at next emigration, but I am sorry to say we have a few among us who are perfectly able to emigrate independently, and have been for years, but have given way to the suggestions of the evil spirit so long, that the good Spirit has almost departed from them; their eyes have become dim, and the god of this world has nearly overcome them, so that for the sake of a little filthy lucre, they are willing to not only lose their own salvation, but seem to be perfectly satisfied to take upon themselves the fearful responsibility of allowing large families of children whom God has blessed them with, to be left to grow up amongst the wicked. I hope they may well consider these things before the present season is allowed to pass, and make good their escape.

We will not be able to furnish you with the minutes of the Conference held here on the 3rd inst., at which yourself, Elder O. Pratt and others were present; suffice it to say that it was the best Conference ever held in this city, and a complete success over the powers of Satan. We gained considerable notoriety through the gratuitous

notices furnished by our enemies, and many strangers were present, who probably would not otherwise have attended. Whether they received the truth or not, they listened to testimonies that will stand against them in the great day of account, when the books shall be opened, and all will be judged according to the deeds done in the body; and if perchance the unwelcome message should come, "depart from me, ye cursed," they may not wish to inquire whether the sentence was spoken grammatically or not, as this seemed to be the only objection offered to the eloquent discourse delivered by Elder Pratt in the evening.

I might add here that a miserable apostate procured a hall for the following Tuesday evening, for the purpose of exposing the doctrines of "Mormonism." His chairmen were two Scripture readers whose duty and calling it is to explain the "mysteries" of the Bible. The respectable portion of the audience, including the ladies, were forced to retire on account of the filthy and obscene language used, and the honorable chairmen, assisted by a

few intoxicated individuals, were forced to call the speaker to the subject every few minutes. The would-be lecturer is notorious for his grammar and eloquence(?), and his letters frequently appear in the *Daily Press* of this city, affording mirth and laughter to its readers on account of their close proximity to the style of Artemus Ward. Yet, with all this, his grammar is never noticed when his attacks are directed against us, and his obscene and filthy language, his comical attitudes and burlesque lecture, received through the *Daily Post* the following plaudit, "The lecturer fully explained the errors of the Latter-day Saints." Here is a sample of justice. Such liars and hypocrites may escape the punishment they so richly deserve in this life, but they cannot avoid the God of heaven at whose bar they must stand sooner or later.

I have already written more than I intended, and will close praying God to continue his mercies and blessings towards you and all the faithful. I am, your brother in the Gospel,

J. E. S. RUSSELL.

SUMMARY OF NEWS.

CHILI.—"A New York Telegram via Greencastle states that news had been received from Valparaiso, that Caldera, Coquimbo, Herradura, Tome, and Talcahuania were strictly blockaded by the Spanish fleet." A proposal made by the English Government to France jointly to mediate between Spain and Chili was a few days since sent to Paris. After undergoing several modifications and alterations at the suggestion of the Emperor of the French, the proposal was returned to London. The Paris Correspondent of the *Times* says that the general impression in that city is that France will decline actively to co-operate in the matter, and this indifference is attributed in some measure to the unpleasant feelings, not yet entirely effaced, caused by the refusal of England to take part in the famous European Congress.

SPAIN.—Affairs in Spain are daily assuming a more alarming aspect, and a state of incessant terror prevails. The health of the Queen is such that fears are entertained for her safety in her approaching confinement, and all manner of suspicions are whispered in Madrid, some people even hinting that her Majesty is being slowly poisoned at La Granja. So extremely grave is the political situation at Madrid that even the prospects of the present dynasty are regarded as imperilled, and in some quarters the probability of a *coup d'état* by Marshal O'Donnell is discussed. Instructions have been issued to the troops in Madrid which seem to forebode some approaching event of considerable importance, and it is said Marshal O'Donnell has the army on his side in any sudden movement he may deem it necessary to make. The Madrid correspon-

dent of the *Times*, after reviewing all these circumstances, comes to the conclusion that the downfall of the present dynasty in Spain, though for a time averted, must eventually take place.

JAMAICA.—Jamaica has been relieved from all apprehensions of a renewal of the rebellion. Detachments of troops are stationed all over the island, and several men-of-war are cruising round the coasts. The rebels, believing everything over, are coming out of their places of concealment, and are being daily taken up by the constabulary and imprisoned to await their trial. The *Standard* re-asserts that the rebellion was of a most formidable character, having been organized and ramified throughout the entire island; and that, but for the prompt measures taken, it would have enveloped the whole island in ruin, and secured the total destruction of all the white and coloured inhabitants. The bill regulating religious worship, proposed in the Jamaica Legislature, was considered in direct violation of the Toleration Act, and subversive of all religious liberty. It met with strong opposition, and was finally withdrawn by the Government. Another bill having the same object was in course of preparation. A law had passed a second reading which (says the *Colonial Standard*) contemplates the total gagging of the press, restrictions upon the liberty of speech, and the establishment of arbitrary trial and punishment for those sinning against its provisions. A large number of prisoners charged with being concerned in the insurrection were still in the hands of the Jamaica authorities awaiting trial, and the police apprehended supposed insurrectionists daily. Governor Eyre has been recalled, pending a commission of inquiry into the legality of the proceedings adopted by the Government for the suppression of the rebellion.

BELGIUM.—The King of the Belgians died on the 10th inst., at Brussels, in the presence of the royal family. His late majesty was within a few days of 75 years of age. With regard to the succession to the throne, the Belgian constitution has formally provided for the interim between the demise of the Crown and the investiture of a fresh Sovereign. The article bearing on that contingency runs as follows:—"From the moment of the King's decease, and until the next occupant of the throne is duly sworn in, or a regency organized, all constitutional powers are in the interim exercised by the actual Ministers in Council, on their own responsibility, and in the name of the nation. Should the Legislature not be in active session at that event, both assemblies must be convoked for the tenth day immediately following." *La France* has published a strong disclaimer on the part of France and its Government of any intention of annexing Belgium to France.

AMERICA.—Strong apprehensions are prevalent in Texas, Mississippi, and other parts of the South, of a negro insurrection about Christmas. The military authorities in Mississippi have taken the necessary precautions in view of such a probability, and the planters in Texas have sent their cotton, families, and valuables to the seacoast towns. Congress assembled on the 4th inst. In the Senate, Mr. Sumner introduced a new test oath for the inhabitants of the rebellious States, and to enforce the constitutional amendment by punishing attempts to control the services of any persons contrary to the amendment. A resolution was also introduced declaratory of the adoption of the constitutional amendment.—We extract the following remarks on foreign intervention from the President's Message:—"From the moment of the establishment of our free constitution, the civilized world has been convulsed by revolutions in the interest of democracy or of monarchy; but through all those revolutions the United States have wisely and firmly refused to become propagandists of republicanism. We should regard it as a great calamity to ourselves, to the cause of good government, and to the peace of the world, should any European Power challenge the American people, as it were, to the defence of republicanism against foreign intervention. The United States desire to act in the future as they have ever acted heretofore; they never will be driven from that course but by the aggression of European powers."